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concepts of the "Leipzig School" can be made the basic ideas in all fields of psychology.

In a first article Hans Volkelt presents the main principles on which the "Totality Psychology" (Ganzheitspsychologie) is based. These principles are three in number. (1) The principle of the whole. Psychic phenomena and mental life in general are not aggregated. Every psychic event is a whole possessing at each moment only one quality ("Gestalt" quality, "Komplex" quality). Out of such wholes, subunits as dependent parts may eventually emerge. (2) The principle of the central significance of feeling in mental life. (3) The principle of structure. Behind all human behavior there is the psychophysical (unconscious) "structure," which is the organized totality of the dispositions in the individual. Structure therefore determines the overt phenomena of human life.

Those fundamental ideas of the Leipzig Gestalt School are, in a rather general and abstract manner, carried through the different fields of psychology. Arnulf Rüssel discusses the psychology of perception, Otto Klemm the psychology of performance, Rudolf Hippius the psychology of thought, Ehrig Wartegg the psychology of emotions, Johannes Rudert the psychology of will.

One of the very few articles in the volume which bring some new facts is that by Adolph Ehrhardt on types. Ehrhardt accepts the system of Sigaud who, as one knows, distinguishes four bodily types: (1) the digestive, (2) the muscular, (3) the respiratory, and (4) the cerebral. Experiments have been carried out with 500 adults and 1400 adolescents. The color-form experiment yields the following results. Type 1: form and color, although both are perceived in a mediocre way they are perceived so equally. Type 2: preference of form over color. Type 3: preference of color over form. Type 4: superior achievements in the apprehension of color as well as of form. There are other experiments testing space perception, technical capacity, ordering of figures, ability of combination, intellectual versatility. According to personal analysis and achievements in the experiments, the 4 types are characterized by the following qualities. Type 1 is practical, open to new impressions, genial. Type 2 is directed toward a single and specialized activity, operates more with the aid of his intellect, and is socially aloof. Type 3 is the emotional type; is not superior in intellect. Type 4 is the highly differentiated type of great intellectual achievement. The statistical data in this article are very abbreviated.

An article on Music by Albert Wellek and one on Community by Graf Dürckheim concludes the volume.

Felix Krueger is doubtless one of the leaders in modern Gestalt psychology. One had, therefore, only wished that the importance of the movement which he founded would have been indicated more by concrete empirical investigations rather than by essays of a mostly half philosophical and abstract character.

Harvard University HEINZ WERNER

*The Psychology of Radio.* By HADLEY CANTRIL and GORDON W. ALLPORT. New York and London, Harper & Bros., 1935. Pp. x, 276.

This book is the first attempt made by psychologists to analyze the problems of radio broadcasting and the effects of the radio upon social attitudes and social relationships. It is one of the most significant contributions yet made to the solution of social problems that must be attacked by experimental and psychological

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analysis if psychology is to function in the direction of complex social adjustments in living that are necessary in an advancing civilization.

The book is divided into three parts. Part I is a summary and interpretation of the general psychological and cultural factors that determine radio programs and the responses of the radio audience. Part II reports five experimental investigations of various mental processes of radio listeners: (1) the ability of listeners to judge traits of personality from hearing the voice of the speaker; (2) the preferences of listeners for the voices of men and of women; (3) the effectiveness of a speaker when heard over the radio in comparison with his effectiveness when heard in the face-to-face audience situation; (4) the effectiveness of the radio in comparison with newspapers, magazines, and books in influencing public opinion; and (5) the methods of organizing material for broadcasting. Part III gives a practical interpretation of the experimental results for the layman and the professional broadcaster.

An analysis of the attitudes of listeners toward educational programs shows that the educational programs in general make very little appeal because the people directing them are not cognizant of the procedures necessary for the successful use of the radio. This phase of the study should prove to be of especial value to the educators who wish to utilize the radio—perhaps our most effective agency for adult education.

Since the radio serves different avenues of social communication than those of other agencies, it seems inevitable that it will be a permanent means of social participation. This pioneering attempt to analyze the social effects of the radio is of major importance to all students of problems of social welfare.

Georgia State College for Women EURI BELLE BOLTON

*Normative Psychology of Religion.* By HENRY N. WIEMAN and REGINA W. WIEMAN. New York, Thomas Y. Crowell Co., 1935. Pp. x, 564.

It is apparent at the outset that this is not the traditional psychology of religion which describes, compares and analyzes experience and behavior commonly recognized as religious. It might even be questioned that it is psychology at all, since the term, normative, as used in the title refers to values not averages.

The major theme of the book is that religion is adjustment to the universal "connections between activities," or as reinterpreted by the present writer, the total organization of organic and inorganic processes. Religion is devotion to the supreme values for all mankind. Supreme value is "growth of connections between activities which makes them mutually sustaining." Supreme value is superhuman (not supernatural) since its source is beyond the individual, and is symbolized by the term, God. Religious adjustment is a matter of achieving "connections," or in other words, a personality integrated to its total setting, spatial, temporal, and social. Sin is frustration of this growth. Prayer is a process of coördination or connection of interior with exterior activities. All this, of course, suggests the old philosophic theme of organization.

If this program is accepted it is clear that a radical shift in the traditional religious territory must be allowed. Sacerdotalism is abandoned and the field of mental hygiene invaded. A religious attitude toward the supreme social values is held necessary for mental health. Apparently "mutually supporting activities" within the individual, and between individuals, means about the same as "integrated personality" as used by psychotherapists.

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